

الدرر
المهمه
للعامة

**Important lessons
for
the general Ummah**

**Abdul Aziz
bin Abdullah
bin Baz**

Important lessons for the general Ummah

الدروس المهمة لعامة الأمة

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Translator introduction

All praise is due to Allah; we praise Him and seek His forgiveness.

We seek refuge in Allah from the evils of our souls and the wickedness of our deeds.

He, whom Allah guides, none can misguide him, and he whom He misguides, none can guide him.

I bear witness that there is no god but Allah, alone, without partner.

His is the dominion and His is the praise.

He gives life and causes death, and He is over all things competent. Now then:

I have translated the book before you, entitled (**Important lessons for the general Ummah**) by (**Abdul Aziz bin Abdullah bin Baz**) because of the many benefits and advantages it contains for the Muslim.

This translation is my own effort. If I do well, it is from Allah and His guidance to me, and if I make a mistake, it is from myself and from Satan.

I ask Allah to make this work of mine purely for Him and to spread the word of truth throughout the entire earth and to teach Muslims who do not speak Arabic their religion that Allah has chosen for them.

The one in need of his Lord's forgiveness: **Omar bin Ahmed Tohamy**.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Author's Introduction

Praise be to Allah, Lord of the Worlds, and the good end is for the righteous, and may Allah's prayers and peace be upon His servant and messenger, our Prophet Muhammad, and upon all his family and companions.

Now then:

These are brief words explaining some of what the general public should know about the religion of Islam, I called them: (Important Lessons for the General Ummah)¹.

I ask Allah to benefit the Muslims with them, and to accept them from me, for He is Generous and Kind.

Abdul Aziz bin Abdullah bin Baz

¹ Published in His Eminence's book (Collection of Fatwas and Various Articles), Part Three, pp. (288-298).

[Lesson One: Surat² Al-Fatiha and the Short Surahs]

Surat Al-Fatiha and whatever short surahs we can, from Surat Al-Zalzalah to Surat An-Nas, we have received, corrected the reading, memorized, and explained what must be understood.

[Lesson Two: The Pillars of Islam]

The Pillars of Islam Explaining the five pillars of Islam, the first and greatest of which is: the testimony that there is no god but Allah, and that Muhammad is the Messenger of Allah, with an explanation of its meanings, with an explanation of the conditions of there is no god but Allah, **and its meaning is: (there is no god)** negating all that is worshipped besides Allah, **(but Allah)** affirming the worship of Allah alone with no partner.

As for the conditions of (there is no god but Allah), they are:

1. Knowledge that contradicts ignorance
2. Certainty that contradicts doubt
3. Sincerity that contradicts polytheism
4. Truthfulness that contradicts lying
5. Love that contradicts hatred
6. Submission that contradicts polytheism
7. Acceptance that contradicts rejection
8. Disbelief in what is worshipped besides Allah.

They are collected in the following two verses:

علم يقين وإخلاص وصدقك مع ... محبة وانقياد والقبول لها

وزيد ثامنها الكفران منك بما ... سوى الإله من الأشياء قد ألهها

Certain knowledge, sincerity, and your honesty with... love, submission, and acceptance of it

And the eighth is your disbelief in what... other than God has deified

² Surah = Qur'an chapter

With a statement of the testimony that Muhammad is the Messenger of Allah, and its requirement:

1. Believing him in what he has informed us of
2. Obeying him in what he has commanded
3. Avoiding what he has forbidden and warned against
4. Not worshipping Allah except with what Allah Almighty and His Messenger, may Allah bless him and grant him peace, have legislated.

Then he explains to the student the rest of the five pillars of Islam, which are: prayer, zakat, fasting Ramadan, and Hajj to the Sacred House of Allah for those who are able to do so.

[Lesson Three: The Pillars of Faith]

The pillars of faith are six: to believe in Allah, His angels, His [holy] books, His messengers, and the Last Day, and to believe in destiny, both good and bad, from Allah Almighty.

[Lesson Four: Divisions of Monotheism and Divisions of Polytheism]

The divisions of monotheism are three: monotheism of Lordship, monotheism of divinity, and monotheism of names and attributes.

As for the monotheism of Lordship: It is the belief that Allah, the Almighty, is the Creator of everything and the Controller of everything, and He has no partner in that.

As for monotheism of divinity: It is the belief that Allah, the Almighty, is the true worshipper and has no partner in that, and this is the meaning of there is no god but Allah [La ilaha illa Allah], as its meaning is: There is no true worshipper but Allah, so all acts of worship, such as prayer, fasting, and others, must be sincerely dedicated to Allah alone, and it is not permissible to devote any of them to anyone else.

As for monotheism of names and attributes: It is the belief in everything mentioned in the Holy Quran or the authentic hadiths of the names and attributes of Allah, and affirming them for Allah alone in the manner befitting Him, the Almighty, without distortion, nullification, specification, or representation; In accordance with the words of Allah the Almighty:

﴿قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾

“Say, "He is Allah, [who is] One, Allah, the Eternal Refuge He neither begets nor is born, Nor is there to Him any equivalent." [Al-Ikhlās: 1-4]

And His Almighty saying:

﴿لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ﴾

“There is nothing like unto Him, and He is the Hearing, the Seeing.” Ash-Shura: 11]

Some scholars have divided it into two types, and included the Oneness of Names and Attributes in the Oneness of Lordship, and there is no dispute about that, because the intended meaning is clear in both divisions.

There are three types of polytheism: major polytheism, minor polytheism, and hidden polytheism.

Major polytheism: It causes the nullification of deeds and eternal damnation to the one who dies upon it, as Allah the Almighty said:

﴿وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَا كَانُوا يَعْمَلُونَ﴾

“But if they had associated others with Allah, then worthless for them would be whatever they were doing.” [Al-An`am: 88]

And He the Almighty said:

﴿مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَى أَنْفُسِهِم بِالْكَفْرِ أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي النَّارِ هُمْ خَالِدُونَ﴾

“It is not for the polytheists to maintain the mosques of Allah [while] witnessing against themselves with disbelief. [For] those, their deeds have become worthless, and in the Fire they will abide eternally.” [At-Tawbah: 17]

And whoever dies upon it will not be forgiven, and Paradise is forbidden to him, as Allah the Almighty said:

﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ﴾

“Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills” [An-Nisa’: 48]

And the Almighty said:

﴿إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ﴾

“Indeed, he who associates others with Allah - Allah has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers.” [Al-Ma’idah: 72]

And among its types are: supplicating to the dead and idols, seeking help from them, making vows to them, slaughtering for them, and the like.

As for minor polytheism: it is what is proven by texts from the Qur’an or Sunnah to be called polytheism, but it is not of the same type as major polytheism; such as showing off in some actions, swearing by other than Allah, saying: “What Allah willed and so-and-so willed,” and the like; because the Prophet, may Allah’s prayers and peace be upon him, said: **“What I fear most for you is minor polytheism.”** He was asked about it, and he said: **“Showing off.”** Narrated by Imam Ahmad, al-Tabarani, and al-Bayhaqi, on the authority of Mahmud ibn Labid al-Ansari, may Allah be pleased with him, with a good chain of transmission, It was narrated by al-Tabarani with good chains of transmission, on the authority of Mahmud ibn Labid, on the authority of Rafi’ ibn Khadij, on the authority of the Prophet, may Allah’s prayers and peace be upon him. And his saying, may Allah bless him and grant him peace: **“Whoever swears by something other than Allah has committed shirk.”** Narrated by Imam Ahmad with a sound chain of narration, on the authority of Umar ibn al-Khattab, may Allah be pleased with him. Narrated by Abu Dawud and al-Tirmidhi with a sound chain of narration, on the authority of Ibn Umar, may Allah be pleased with them both, on the authority of the Prophet, may Allah bless him and grant him peace, who said: **“Whoever swears by other than Allah has committed kufr or shirk.”** And his saying, may Allah bless him and grant him peace: **“Do not say: ‘What Allah willed and so-and-so willed,’ but say: ‘What Allah willed and then so-and-so willed.’”** Narrated by Abu Dawud with a sound chain of narration, on the authority of Hudhayfah ibn al-Yaman, may Allah be pleased with him. This type does not necessitate apostasy, nor does it necessitate eternal damnation in Hell, but it contradicts the perfection of the obligatory monotheism.

As for the third type: which is hidden polytheism, its evidence is the saying of the Prophet may Allah bless him and grant him peace: **“Shall I not tell you of what I fear for you more than the Antichrist?” They said: “Yes, O Messenger of Allah.” He said: “Hidden polytheism, when a man stands up to pray and makes his prayer look good because of what he sees of the man looking at him.”** Narrated by Imam Ahmad in his Musnad, on the authority of Abu Saeed Al-Khudri, may Allah be pleased with him.

It is permissible to divide polytheism into only two types: major and minor. As for hidden polytheism, it includes both.

It occurs in major polytheism, such as the polytheism of the hypocrites; because they hide their false beliefs and pretend to be Muslims out of hypocrisy and fear for themselves.

It occurs in minor polytheism, such as hypocrisy, as in the hadith of Mahmud ibn Labid Al-Ansari mentioned above, and the hadith of Abu Saeed mentioned above. And Allah is the Grantor of success.

[Lesson Five: Ihsan]

The pillar of Ihsan, which is: to worship Allah as if you see Him, and if you do not see Him, then He sees you.

[Lesson Six: Conditions of Prayer]

The conditions of prayer are nine:

Islam, sanity, discernment, removal of ritual impurity, removal of impurity, covering the private parts, the beginning of the time, facing the qiblah, and intention.

[Lesson Seven: The Pillars of Prayer]

The pillars of prayer, which are fourteen:

Standing when able, the opening takbir, reciting al-Fatiha, bowing, straightening up after bowing, prostrating on the seven limbs, and rising from it, sitting between the two prostrations, tranquility in all actions, the order between the pillars, the final tashahhud, and sitting for it, sending blessings upon the Prophet, may Allah bless him and grant him peace, and the two taslims.

[Lesson Eight: Obligations of Prayer]

The obligations of prayer, which are eight:

All the takbirs except the takbirat al-ihram, and saying:

(سمع الله لمن حمده)

(Allah hears whoever praises Him) for the imam and the one praying alone,

And saying:

(ربنا ولك الحمد)

(Our Lord, to You be praise) for everyone,

And saying:

(سبحان ربي العظيم)

(Glory be to my Lord, the Almighty) in bowing,

And saying:

(سبحان ربي الأعلى)

(Glory be to my Lord, the Most High) in prostration,

And saying:

(رب اغفر لي)

(Lord, forgive me) between the two prostrations,

And the first tashahhud, and sitting for it.

[Lesson Nine: Explanation of the Tashahhud]

Explanation of the Tashahhud, which is to say:

(التحيات لله، والصلوات، والطيبات، السلام عليك أيها النبي ورحمة الله وبركاته، السلام علينا وعلى عباد الله الصالحين، أشهد ألا إله إلا الله، وأشهد أن محمدا عبده ورسوله)

"Greetings, prayers, and good things are due to Allah. Peace be upon you, O Prophet, and the mercy and blessings of Allah. Peace be upon us and upon the righteous servants of Allah. I bear witness that there is no god but Allah, and I bear witness that Muhammad is His servant and Messenger."

Then he prays for the Prophet, may Allah bless him and grant him peace, and blesses him, saying:

“اللهم صل على محمد، وعلى آل محمد، كما صليت على إبراهيم وعلى آل إبراهيم، إنك حميد مجيد، وبارك على محمد، وعلى آل محمد، كما باركت على إبراهيم، وعلى آل إبراهيم، إنك حميد مجيد”

“O Allah, send prayers upon Muhammad and upon the family of Muhammad just as You have sent prayers upon Ibrahim and upon the family of Ibrahim, verily You are the Praiseworthy, the Glorious. O Allah, bless Muhammad and the family of Muhammad just as You have blessed Ibrahim and the family of Ibrahim, verily You are the Praiseworthy, the Glorious.”

Then he seeks refuge in Allah in the last tashahhud from the torment of Hell, from the torment of the grave, from the punishments of life and death, and from the temptations of the Antichrist. Then he chooses whatever supplication he wants, especially the well-known supplications, including:

(اللهم أعني على ذكرك وشكرك وحسن عبادتك، اللهم إني ظلمت نفسي ظلماً كثيراً، ولا يغفر الذنوب إلا أنت، فاغفر لي مغفرة من عندك، وارحمني إنك أنت الغفور الرحيم)

(O Allah, help me to remember You, to thank You, and to worship You properly. O Allah, I have wronged myself greatly, and no one forgives sins except You, so forgive me with forgiveness from You, and have mercy on me, for You are the Forgiving, the Most Merciful.)

As for the first tashahhud, he stands after the two testimonies until the third in the Duhr, Asr, Maghrib, and Isha prayers. If he prays for the Prophet, may Allah bless him and grant him peace, that is better, due to the generality of the hadiths on that. Then he stands for the third.

[Lesson Ten: Sunnahs³ of Prayer]

Sunnahs of prayer, including:

- 1 - Opening the prayer.
- 2 - Placing the palm of the right hand on the left above the chest when standing, before and after bowing.
- 3 - Raising the hands with the fingers together and extended to the level of the shoulders or ears when saying the first takbir, when bowing, and when rising from it, and when rising from the first tashahhud to the third.
- 4 - What is more than one in the tasbeeh of bowing and prostration.
- 5 - What is more than saying: (Our Lord, to You is praise) after rising from bowing, and what is more than one in supplication for forgiveness between the two prostrations.
- 6 - Placing the head in line with the back in bowing.

³ Everything that has been transmitted from the Prophet, peace and blessings be upon him, in terms of sayings, actions, approvals, conduct, physical or moral characteristics, whether that was before or after he was sent as a messenger.

7 - Separating the upper arms from the sides, the abdomen from the thighs, and the thighs from the legs in prostration.

8 - Raising the arms off the ground when prostrating.

9 - The worshipper sits on his left leg spread out, and raises the right leg in the first tashahhud and between the two prostrations.

10 - Crossing the legs in the final Tashahhud in the four-unit and three-unit prayers, which is: sitting on one's buttocks and placing one's left foot under the right and raising the right.

11 - Pointing with the index finger in the first and second Tashahhud from the time one sits until the end of the Tashahhud and moving it when supplicating.

12 - Prayers and blessings upon Muhammad, the family of Muhammad, and upon Abraham, and the family of Abraham in the first Tashahhud.

13 - Supplication in the final Tashahhud.

14 - Reciting aloud in the Fajr prayer, Friday prayer, Eid prayer, Istisqa prayer, and in the first two Raka'at of Maghrib and Isha prayers.

15 - Reciting silently in Dhuhr, Asr, the third Raka'at of Maghrib, and the last two Raka'at of Isha.

16 - Reciting more than Al-Fatiha from the Qur'an, while observing the rest of the Sunnahs mentioned in prayer, other than what we have mentioned. Among these is: what is more than the worshipper saying: **"Our Lord, to You is praise"** after rising from bowing, for the imam, the follower, and the one praying alone, for it is a Sunnah. Among these is also: placing the hands on the knees with the fingers spread apart when bowing.

[Lesson Eleven: Invalidators of Prayer]

Invalidators of prayer are eight:

1 - Intentional speech with remembrance and knowledge, as for the forgetful and ignorant, their prayer is not invalidated by that.

2 - Laughing.

3 - Eating.

4 - Drinking.

5 - Exposing the private parts.

6 - Excessive deviation from the direction of the Qiblah.

7 - Excessive and continuous fooling around during prayer.

8 - Violation of purity.

[Lesson Twelve: Conditions of ablution(Wudu)⁴]

The conditions of Wudu are ten:

Islam, reason, discernment, intention, and maintaining its ruling by not intending to stop it until his purification is complete, and the reason for ablution being interrupted, and cleaning oneself or using stones before it, and the purity of its water and its permissibility, and removing what prevents it from reaching the skin, and the beginning of the time for prayer for someone who is constantly in a state of ritual impurity.

[Lesson Thirteen: Obligations of ablution(Wudu)]

The obligations of Wudu are six:

Washing the face, including rinsing the mouth and inhaling water, washing the hands up to the elbows, wiping the entire head, including the ears, washing the feet up to the ankles, order, and continuity.

It is recommended to repeat washing the face, hands, and feet three times, and so on, rinsing the mouth, inhaling water and the obligation of that is once. As for wiping the head, it is not recommended to repeat it, as indicated by the authentic hadiths.

[Lesson Fourteen: Invalidators of ablution(Wudu)]

The invalidators of Wudu are six:

What comes out of the two passages, what comes out of the body that is obscene and impure, the loss of reason due to sleep or otherwise, touching the private parts with the hand, whether

⁴ Using water on specific parts of the body, with the intention

in the front or back without a barrier, eating camel meat, and apostasy from Islam, may Allah protect us and the Muslims from that.

Important note: As for washing the dead: The correct view is that it does not invalidate Wudu, and this is the view of most scholars; due to the lack of evidence for that, but if the hand of the washer touches the private parts of the dead without a barrier, then he must perform Wudu. What is obligatory for him is not to touch the private parts of the dead except from behind a barrier. Likewise, touching a woman does not invalidate Wudu at all, whether it was out of lust or not, according to the most correct of the two scholarly opinions, as long as nothing came out of him, because the Prophet, may Allah bless him and grant him peace, kissed some of his wives and then prayed without performing Wudu.

As for the statement of Allah Almighty in the verses of An-Nisa' and Al-Ma'idah:

﴿أَوْ لَامَسْتُمُ النِّسَاءَ﴾

“you have contacted women” [An-Nisa': 43],

What is meant by it is: sexual intercourse, according to the more correct of the two opinions of the scholars, which is the statement of Ibn Abbas, may Allah be pleased with him, and a group of the early and later generations. And Allah is the Grantor of success.

[Lesson Fifteen: Adhering to the morals prescribed for every Muslim]

Adhering to the morals prescribed for every Muslim, including: truthfulness, honesty, chastity, modesty, courage, generosity, loyalty, integrity from everything that Allah has forbidden, good neighborliness, helping those in needs according to one's ability, and other morals that the Qur'an and Sunnah have indicated are legitimate.

[Lesson 16: Etiquette with Islamic Manners]

Etiquette with Islamic Manners, including:

Greetings, smiling, eating and drinking with the right hand, saying Bismillah when starting, praising Allah when finishing, praising Allah after sneezing, saying “May Allah have mercy on you” to the one who sneezes if he praises Allah, visiting the sick, following funerals for prayer

and burial, Islamic manners when entering the mosque, or the house and leaving them, when traveling, with parents, relatives and neighbors, the elderly and the young, congratulating the newborn, congratulating the marriage, offering condolences for the afflicted, and other Islamic manners in dressing, taking off and wearing shoes.

[Lesson Seventeen: Warning against polytheism and types of sins]

Beware and warning against polytheism and types of sins, including: the seven deadly sins (destructive sins) which are: associating partners with Allah, magic, killing a soul that Allah has forbidden except by right, consuming usury, consuming the wealth of an orphan, turning away on the day of battle, and accusing chaste, unaware, believing women.

Including: disobeying parents, severing family ties, bearing false witness, false oaths, harming neighbors, oppressing people in blood, money, and honor, drinking alcohol, gambling - which is: maysir -, backbiting, gossiping, and other things that Allah Almighty or His Messenger, may Allah bless him and grant him peace, has forbidden.

[Lesson Eighteen: Preparing the Dead, Praying Over Him, and Burying Him]

Preparing the Dead, Praying Over Him, and Burying Him Here are the details:

[First, Instructing the Dying Person]

First: It is prescribed to instruct the dying person: (There is no god but Allah); because the Prophet, may Allah bless him and grant him peace, said: **“Instruct your dying ones: There is no god but Allah.”** Narrated by Muslim in his Sahih. What is meant by the dead in this hadith are the dying, and they are those upon whom signs of death have appeared.

[Secondly, if his death is certain, his eyes are closed and his beard is tied]

Secondly: If his death is certain, his eyes are closed and his beard is tied, because the Sunnah has mentioned this.

[Thirdly, a dead Muslim must be washed, unless he is a martyr who died in battle]

Thirdly: A dead Muslim must be washed, unless he is a martyr who died in battle, in which case he is not washed or prayed over, but is buried in his clothes, because the Prophet, may Allah bless him and grant him peace, did not wash the dead of Uhud⁵ or pray over them.

[Fourthly, the method of washing the deceased]

He covers his private parts, then raises him a little and squeezes his stomach gently, then the washer wraps a rag or something similar around his hand and cleans him with it, then performs ablution for him as for prayer, then washes his head and beard with water and sidr⁶ or something similar, then washes his right side, then his left, then washes him likewise a second and third time, passing his hand over his stomach each time, and if something comes out of it, he washes it, and closes the place with cotton or something similar, and if it does not stick, then with pure clay, or with modern medical methods; such as plaster and the like. And he repeats his ablution, and if it is not purified by three, he increases it to five, or to seven, then he dries it with a garment, and puts perfume on his groin and the places of his prostration, and if he perfumes all of it, it is good, and he burns his shrouds with incense, and if his moustache or nails are long, he takes from them, and if he leaves that, there is no blame, and he does not comb his hair, nor shave his pubic hair, nor circumcise it, because there is no evidence for that, and the woman's hair is braided into three braids, and let it hang down from behind her.

[Fifth: Shrouding the deceased]

It is better for a man to be shrouded in three white garments, without a shirt or turban, as was done with the Prophet, may Allah bless him and grant him peace, and he should be wrapped in them, but if he is shrouded in a shirt, a lower garment, and a wrap, there is no problem.

A woman is shrouded in five garments: a shirt, a veil, a lower garment, and two wraps. A boy is shrouded in one to three garments, and a young girl is shrouded in a shirt and two wraps.

What is obligatory for everyone is one garment that covers the entirety of the deceased, but if the deceased is in a state of ihram⁷, he is washed with water and sidr, and is shrouded in his lower garment and rida⁸ or something else, and his head and face are not covered, and he is not perfumed, because he will be resurrected on the Day of Resurrection in the state of ihram, as was authenticated by the hadith of the Messenger of Allah, may Allah bless him and grant

⁵ It is a battle that took place between the Muslims and the Quraish tribe in the third year of the Hijra.

⁶ It is a type of plant that belongs to the genus Zvezf of the Rhamnaceae family.

⁷ Ihram is entering into the ritual of Hajj or Umrah, and engaging in its actions intentionally.

⁸ Special clothing in Ihram

him peace. If the person in a state of ihram is a woman, she is shrouded like others, but she is not perfumed, and her face is not covered with a niqab⁹, nor her hands with gloves, but her face and hands are covered with the shroud in which she was shrouded, as was explained previously regarding the manner of shrouding a woman.

[Sixth: The people most worthy of washing him, praying over him, and burying him]

Sixth: The people most entitled to wash him, pray over him, and bury him: his guardian in that regard, then the father, then the grandfather, then the closest relative, then the closest relative of the agnates in the man's right.

The best thing for a woman to wash is: her guardian, then the mother, then the grandmother, then the closest relative, then the closest relative of her wives, and the spouses may wash each other; The spouses may wash each other, because Abu Bakr al-Siddiq (may Allah be pleased with him) was washed by his wife, and because Ali (may Allah be pleased with him) washed his wife Fatima (may Allah be pleased with her).

[Seventh: The manner of praying over the dead]

He says four takbirs, and after the first he recites: Al-Fatihah, and if he recites with it a short surah or a verse or two verses, that is good; According to the authentic hadith reported on this from Ibn Abbas, may Allah be pleased with them both. Then he says the second takbir and sends blessings upon the Prophet, may Allah bless him and grant him peace, as he did in the tashahhud. Then he says the third takbir and says:

(اللهم اغفر لحينا وميتنا، وشاهدنا وغائبنا، وصغيرنا وكبيرنا، وذكركنا وأنثانا، اللهم من أحييتنا منا فأحيه على الإسلام، ومن توفيته منا فتوفه على الإيمان، اللهم اغفر له، وارحمه، وعافه، واعف عنه، وأكرم نزله، ووسع مدخله، واغسله بالماء والثلج والبرد، ونقه من الخطايا كما ينقى الثوب الأبيض من الدنس، وأبدله دارا خيرا من داره، وأهلا خيرا من أهله، وأدخله الجنة، وأعذه من عذاب القبر، وعذاب النار، وافسح له في قبره، ونور له فيه، اللهم لا تحرمنا أجره ولا تضلنا بعده)

“O Allah, forgive our living and our dead, our present and our absent, our young and our old, our males and our females. O Allah, whoever You keep alive among us, keep him alive in Islam, and whoever You cause to die among us, cause him to die in faith. O Allah, forgive him, have mercy on him, pardon him, and grant him an honorable abode, and make his entrance spacious. Wash him with water, snow, and hail, and purify him from sins as a white garment is purified from filth. Exchange his home for a better home, and his family for a better family.

⁹ Niqab is a word that is meant to express what a woman covers her head with. According to some Muslim jurists, it is what covers the head, temples, or neck as well.

Admit him to Paradise, and protect him from the torment of the grave and the torment of the Fire. Make his grave spacious for him and light it for him. O Allah, do not deprive us of his reward and do not lead us astray after him.” Then he says the takbir. Fourth, he should say one salutation to his right. It is recommended to raise his hands with each takbir. If the deceased is a woman, say: **(O Allah, forgive her...)** etc. If there are two funerals, say: **(O Allah, forgive both of them...)** etc. If there are more funerals, say: **(O Allah, forgive them...)** etc. However, if he died as a small child, instead of praying for forgiveness for him, say:

(اللهم اجعله فرطاً ودُخْرًا لوالديه، وشفيعاً مُجَاباً، اللهم ثقل به موازينهما، وأعظم به أجورهما، وألحقه بصالح سلف المؤمنين، واجعله في كفالة إبراهيم عليه الصلاة والسلام، وَقِهِ بِرَحْمَتِكَ عَذَابَ الْجَحِيمِ)

(O Allah, make him precede and a treasure for his parents, and an intercessor whose prayers are answered. O Allah, make his scales heavy, and increase his reward, and join him with the righteous predecessors of the believers, and place him in the care of Abraham, peace be upon him, and protect him with Your mercy from the torment of Hellfire). The Sunnah is for the Imam to stand in line with the head of a man and the middle of a woman, and for the man to be next to the Imam if the funerals are gathered, and the woman next to the Qiblah. If there are children with them, the boy is placed before the woman, then the woman, then the little girl. The boy's head is in line with the man's head, and the woman's middle is in line with the man's head. Likewise, the little girl's head is in line with the woman's head, and her middle is in line with the man's head. All the worshippers are behind the Imam, unless there is one who does not find a place behind the Imam, in which case he stands to his right.

[Eighth: How to bury the deceased]

It is permissible to deepen the grave to the middle of the man, and that there be a grave in it on the side of the Qiblah, and that the deceased be placed in the grave on his right side, and the knots of the shroud be undone, and not removed but left, and his face should not be uncovered whether the deceased is a man or a woman, then bricks are placed on it, and it is covered with clay until it is fixed and the dirt protects it. If bricks are not available, then other than that, such as planks, stones, or wood, protects it from dirt, then dirt is poured over it, and it is recommended to say at that time:

(بِاسْمِ اللَّهِ، وَعَلَى مِلَّةِ رَسُولِ اللَّهِ)

(In the name of Allah and on the religion of the Messenger of Allah), and the grave is raised a hand-span, and pebbles are placed on it if possible, and water is sprinkled.

It is permissible for the mourners to stand at the grave and pray for the deceased; because when the Prophet, may Allah bless him and grant him peace, finished burying the deceased, he

would stand over it and say: **“Seek forgiveness for your brother, and ask for him to be steadfast, for he is now being questioned.”**

[Ninth: It is prescribed for someone who has not been prayed over to pray over him after burial]

Because the Prophet, may Allah bless him and grant him peace, did that, provided that it was within a month or less. If the period is longer than that, then praying over the grave is not prescribed, because it was not reported that the Prophet, may Allah bless him and grant him peace, prayed over a grave a month after burying the dead person.

[Tenth: It is not permissible for the family of the deceased to prepare food for the people]

Based on the statement of Jarir ibn Abdullah al-Bajali, the great companion, may Allah be pleased with him: **“We used to consider gathering with the family of the deceased and preparing food after the burial as wailing”** narrated by Imam Ahmad with a good chain of narration. As for preparing food for them, or for their guests, there is nothing wrong with it, and it is permissible for his relatives and neighbors to prepare food for them; because when the news of the death of Ja’far ibn Abi Talib, may Allah be pleased with him, came to the Prophet, may Allah bless him and grant him peace, in Syria, he ordered his family to prepare food for the family of Ja’far, and he said: **“Something has happened to them that will distract them.”**

There is no blame on the family of the deceased inviting their neighbors, or others, to eat from the food that was given to them, and there is no time limit for that, as far as we know from the Shari’ah.

[Eleventh: A woman is not permitted to mourn for a dead person for more than three days except for her husband or if she is pregnant]

Eleventh: A woman is not permitted to mourn for a dead person for more than three days except for her husband, in which case she must mourn for him for four months and ten days, unless she is pregnant, in which case she must mourn for her delivery; as the authentic Sunnah of the Prophet, may Allah bless him and grant him peace, has proven this. As for a man, he is not permitted to mourn for any of his relatives or others.

[Twelfth: It is permissible for men to visit graves from time to time to pray for them and have mercy on them and to remember death and what comes after it]

Because the Prophet (peace and blessings of Allah be upon him) said: **“Visit graves, for they remind you of the Hereafter.”** Narrated by Imam Muslim in his Saheeh. The Prophet (peace and blessings of Allah be upon him) taught his companions when they visited graves to say: **“Peace be upon you, people of this home among the believers and Muslims. We, God willing, will join you. We ask Allaah for well-being for us and for you. May Allaah have mercy on those of us who came before and those who will come after.”** As for women, they are not permitted to visit graves because the Messenger (peace and blessings of Allah be upon him) cursed female visitors to graves, and because there is fear that their visit will cause temptation and lack of patience. Likewise, it is not permissible for them to follow funeral processions to the cemetery because the Messenger (peace and blessings of Allah be upon him) forbade them from doing so. As for praying over the dead in the mosque or in the prayer place, it is permissible for both men and women.

This is the last of what was possible to collect.

And may Allah’s prayers and peace be upon our Prophet Muhammad, his family and his companions.